

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Time is the most precious and yet the most brittle jewel we have; it is what every man bids largely for when he wants it, but squanders it away most lavishly when he has it."

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MODERN RESEARCH AND THE BOOK OF MORMON.

WHILE taking a railroad journey some time ago I met a gentleman who, when he learned that I was a Mormon, expressed great surprise that any intelligent man could be carried away by such a delusion as Mormonism, and especially by such a glaring fraud as the Book of Mormon. I told him there were a few things connected with the Book of Mormon which, if he would explain, it would have a tendency to remove the delusion from my mind. He seemed very anxious to undertake the task, and I presented in substance some of the following reasons for my belief.

Passing by the divine origin of the book and the many remarkable evidences connected with its translation, evidences, by the way, which when carefully investigated cannot but impress any honest searcher after truth, we took up the subject of American archæology and its bearing on the story of the Book of Mormon.

Joseph Smith never made any claims to an education. As a work of fiction the Book of Mormon does not rank very high in a literary sense. All of us are aware of the fact that when fiction writers undertake to describe countries or conditions with which they are unfamiliar, they make all kinds of errors. This fact is not confined to poor writers, but even the best informed make errors which often appear very ridiculous. Now, the Book of Mormon, if not a divine record, must be fiction, and considering the ignorance of Joseph Smith and the extensive country which he undertakes to describe; a country, by the way, most of which was,

at that time, practically undiscovered territory, and all of which was an unknown wilderness so far as Joseph Smith was concerned. Under these conditions it ought to be an easy matter for any intelligent writer to point out all kinds of errors which of necessity would be found in the book.

The Book of Mormon was published in the spring of 1829. At that time very little was known of the archaeology of the country. None of the books on the subject which we now have were then written. Half of the American continent was an unexplored wilderness. Brief accounts of the ruins of Peru and Mexico had reached the world through Humboldt and others, but no systematic study of them had been made and no one knew whether the style of their architecture resembled that of Egypt, Greece or Hindustan. In those days it was the prevailing opinion that America had never been peopled by any other race than the red man. That the American races had never known domestic animals such as the elephant, horse, ox, sheep and swine. That they were unfamiliar with iron and steel. That outside of Mexico they had never known a written language.

In the face of these beliefs one can see how ridiculous it seemed for Joseph Smith to announce that he had published a history of ancient America, and to begin with the statement that the ancient people were *white*. That among their domestic animals they counted the elephant, horse, ox, sheep and swine. That they were familiar with iron and steel. That they had a written language. These and many other statements of the book seemed strangely out of place in those days. A man to make them must have been a fool, or possessed of an assurance that they were true. And this was the fact, for no man lived who had a more abiding faith in the divinity of the book than did Joseph Smith. If the world consider him an imposter the wonder is that it noticed him at all. A fiction or falsehood does not long endure. Occasionally things appear which to all human appearances seem false but which will not down. Christianity was an instance of this kind; the Book of Mormon is another. Looking back now without prejudice it is difficult to explain the reception the world accorded the new book. Instead of indifference and ridicule, it met prejudice and anger, the reception the world always accords a new truth.

As to the other claims mentioned: the tradition preserved by so many tribes of a white people who had previously occupied the country, together with the representations of bearded white men on the columns of the old temples of Central America, make it pretty certain that there was something in the statement of the Incas that the older monuments were erected by a white people who had occupied the country before their time. So many remains of animals of the elephant tribe have been found in recent years that it is now generally admitted that they were very numerous

here in ancient times. The same can be said of the horse, while the bison were cattle as much so as the hump-backed cattle of Arabia. Sheep and swine existed in the wild state at the time of the discovery. The presence of woollen cloth in the old tombs shows that sheep in the domestic state were had by the old people. Iron implements have been found in the works of the Mound Builders of the United States, and there are evidences that a written language was common to both continents.

Charnay, the French archæologist, made it quite clear that the old civilization of Mexico and Central America was the work of one people. They were the builders of the pyramidal structures found scattered over that region. Their works are found in the United States as far north as St. Louis, and it is probable that they extended beyond the limits indicated, as the evidences so far identified were the work of a very numerous people. Charnay placed the advent of these people into Mexico at about 700 A.D., but recent discoveries in Mexico make it quite clear that some of the great monuments of that country belonged to a much earlier period. Excavations at Texcoco and Teotihuacan during the last two years show that those cities have been occupied and destroyed three times. At Texcoco, the Spanish found a prosperous city four hundred years ago. Tradition and history placed the founding of that city as far back as the twelfth century. Fifteen feet below the ruins of this city was found the ruins of another with its palaces and homes and paved street, and below that still another. Conservative estimates place the founding of the first city before the time of Christ. The extent of this first civilization and the time when it flourished corresponds to the Jaredite civilization of the Book of Mormon.

From Quito to Lake Titicaca in the mountain valleys of Peru once flourished a great people. They built great cities, great roads, and great forts to defend their country. This people antedated the Inca empire and was far more advanced in civilization. This is the exact territory which was occupied by the earlier Nephite civilization, and the record indicates just such a condition as is shown to have existed there. This could hardly have been a coincidence.

The chief centre of the later Nephite civilization was in the country known as Colombia, South America. In this region their history is given to us in greatest detail. The cities are located so distinctly in the history that it is not difficult to trace their relative positions. Here were fought great battles and forts were built for defense. The districts where these forts were built are known. Now when America was discovered this region was occupied by a semi-civilized or barbarous people. It was not thought until within the last ten years that any other people had ever occupied the country. But recent investigations show clearly that the country knew another people and another civilization.

The writer has found in the depths of the forest, remains of old stone forts in the exact districts indicated in the Book of Mormon. We have reason to believe that we were the first white men to visit these forts. There is no possibility that Joseph Smith could have known anything about this region. Is it a coincidence that it so exactly harmonizes with the description given in the Book of Mormon?

The Book of Mormon speaks of great wars between the inhabitants of the country. The Jaredites were entirely destroyed. Of this great struggle nothing can be gathered from the ruins, except that the people who built them disappeared. Their works are buried beneath the wreck of the civilization which followed them. Of this latter people much remains to tell the melancholy story of their struggle for existence. South of Mexico City their works have been obliterated by the more recent civilizations, but north of that city they are quite distinct. North of the Rio Grande they can be traced in a continuous line to St. Louis, and eastward along the Ohio to the line of the state of New York. Joseph Smith knew nothing of this system of defensive works, yet they stretch along exactly the line indicated as the one covered by the Nephite and Lamanite armies.

When the Nephite migration into North America began, ships were built on the isthmus and launched into the bay of Panama. These carried emigrants to some point far to the north, a land of desolation where there was no timber and where the people were compelled to build houses of cement. Now it is a strange fact that recent investigations in Arizona show that the builders of all of the old cities of that region came there by the Gulf of California, and spread out along the tributaries of the Colorado. Their houses were built in exactly the manner described in the Book of Mormon, and all evidences of their civilization so far brought to light is an exact counterpart of that found in that part of South America from which the Book of Mormon says they came. These people, too, perished in the manner described in the record. Their cities were destroyed and the people swept from the earth by some relentless foe. Hardly a mound can be opened now without exposing the bones of the dead, mingled with the charred remains of their dwellings.

Down in Colombia there is a belief pretty generally entertained that some time in the long ago a colony of Jews reached that country. Tradition says they came from Jerusalem and landed on the coast near the mouth of the Magdalena river, which they ascended in boats, and built a city at the first rapids, where they continued to reside until expelled by the red men. They then took refuge in the almost inaccessible valleys of the Andes of Antioquia, where their descendents still reside. We have seen these people, and whether there is anything in the story or not we cannot say, but they bear a most striking resemblance to the Hebrew race and

the tradition is exactly a counterpart of the story of the Mulek colony of the Book of Mormon.

We might enumerate other instances of a like nature showing the harmony between tradition and investigation of the ruins, and the Book of Mormon; but this article is long enough. This fact must be apparent to the unprejudiced mind, that as a theory, the Book of Mormon alone of all the theories current eighty years ago has survived, and every discovery made tends to strengthen its position. If it were a work of fiction this could not be true. On the contrary, every discovery would point out its weak parts.

The result of eighty years of investigation has proven just what those who believed in it expected it would prove. The Book of Mormon is a fact. Further discovery will strengthen its position until fair minded men will declare as did my fellow traveler, that there is something divine in the Book of Mormon.

Logan, Utah.

JOEL RICKS.

THE SUBSTANCE OF THINGS HOPED FOR.

IN the course of spiritual evolution, the character becomes modelled according to the influence of what, for want of a better term, we will call passions. In this category we will include love, hate, jealousy and such other attributes as men may be either blessed or cursed with. It is true that some of our characteristics may be inherited, and for this reason we are inclined to excuse many faults, particularly if they be our own. No two dispositions are exactly alike; in fact, no two things on earth are *exactly* alike, and it is a common error to suppose that because a person has inherited some evil habit that he is excused from responsibility for sins committed under the force of habit, even though the habit may be inherited. The immediate effect of passions are not always apparent, but their influence is none the less marked, both in our physical and intellectual constitutions, could we but see the traces of them as we can see the traces of the needle on the wax cylinders upon which the records of sound are permanently registered by the phonograph. Note how the lightly balanced point follows the course marked out for it in the record; then, in imagination, consider the daily actions of our lives following the course we have ourselves prescribed by the impressions we have made upon the records of the past. Suppose the voice from which the phonographic record received its impressions, sang the song faultily and not according to the score of the music. A person with a musical training instantly detects the difference. How much more distinctly would the author of the song detect it? So the results of all our acts are recorded, and at the same time the mechanism of habit is explained. Whether the habits are good or bad makes no difference to the recording instrument, but it makes

all the difference to the character of the person responsible. Just as the phonograph registers the good or bad qualities of the voice, and not only of the voice, but of its training and the use to which it has been put, so the execution of the author's work stands before the creator of the piece, just as the recorded actions of men stand before their Creator. Not only the actions of men, but their thoughts are all the time working their influence upon the mental and physical system.

Every idea which enters the brain of man, sets up cellular vibrations which, working in the brain, direct the muscular and nervous systems, and so thought becomes translated into action. We can acquire habits of thought just as we acquire physical habits, and these thoughts influence our intellectuality in precisely the same manner as our bodies are influenced by the constant repetition of deeds. Whether the thoughts or deeds are good, bad, or indifferent, their influence is marked infallibly. One frequently does things instinctively or without conscious effort. This instinct has been acquired at some time, even though it may have been inherent in us when born. The object of the gospel is to provide the eternal laws, disobedience to which are sins. These laws are those which the Creator designed as the best means by which both the physical and mental faculties can be developed to their fullest extent. Simply because He *was* our Creator, He knows how, and under what conditions, we should live, just as the author of the song knew what glorious music would result from the correct execution of his ideal.

Those who are wise enough to give attention to the subject, soon learn what food is most suitable to their systems, they get to know what "agrees with" them. They learn that if they are of a bilious temperament, rich foods will occasion unpleasant results. If their digestive organs are deranged, they find pains are the result of eating meats or other foods which are not readily digested. Knowing these things, one excites little sympathy from those who are aware of the conditions. Why should we expect the sympathy of God when we knowingly commit sins which inevitably bring about painful results?

It may be said, "That is all very well as far as our natural, physical bodies are concerned. Experience tells us that these results follow disobedience to the laws of health, but how am I to know that the same reasoning applies to the spirit or soul?" Well, it is easy enough. We need only give the same attention to results as they accrue. If we decide to follow the doctor's advice, and after a time feel the improvement in our health and comfort, we learn that he advised us for our good and benefit, and we are content to go to the same doctor when some other ailment occurs. This is all one is required to do regarding spiritual matters.

If, after an extended trial, temperance does not bring any blessing, temperance is of no use. If the honest discharge of our debts

and obligations does not gain us the esteem of our friends and give us a contentment and peace of mind, honesty is not worth troubling about. If prayer, the sincere, devout appeal to God, in faith believing, does not bring balm to our souls, does not suggest to our minds means whereby we may improve our lives, there is no efficacy in prayer. If consistent kindness to our wives and children does not make for peace, love and harmony in the home, nor give us the satisfaction resulting from the practice of it, there is no virtue in being kind. But it does, and it will. After giving the laws of the gospel a trial, and we find we receive benefits from obedience to them, we naturally desire more of these blessings, so we seek for more light. Gradually the habit of righteousness grows upon us, just as all other habits grow, and we acquire a taste for things which before appeared unnecessary or ridiculous. We cease to care what others think of our reformation and pursue the path of truth just as we pursued the course suggested by the doctor for the improvement of our health, and as we gained health, so will we gain peace, happiness and faith. Gaining faith, we will gain power, for faith is the means by which power comes. All things were made by faith.

As faith gives the power to do things in proportion to its amount, so will the possession of *all* faith give us *all* power. If one heats sodium to a state of incandescence, it burns with a yellow light. Magnesium with a white light. All the elementary substances in a state of incandescence have their characteristic color and the spectroscope, by refracting and dissecting the rays of the sun, prove to us the presence of these same elements in the sun. That is how scientists arrive at their conclusions on matters far beyond the grasp of the average man. They prosecute their enquiries with patience, experiment and *faith*. Without the faith that there is a reason for all things and that constant effort will reveal them, this world would be centuries behind its present state of progress. And so it is with all things. Everything possible is within the power of God, and when man exerts all his energy to the acquisition of faith, and works out the results of his discoveries, his faith and powers will extend to infinity, until, becoming "like Him, we shall see Him as He is."

Birmingham.

ERNEST A. COOKE.

As truth is immortal so a lie lasts not; feigned things are soon discovered, as the hair that is combed and set with great diligence is ruffled with a little blast of wind. The craftiest lie cannot stand before truth; everything that is covered is soon uncovered; shadows pass away, and the native color of things remain. No man can live long under water; he must needs come forth and show the face which he concealed.—PETRARCH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 28, 1910.

CHRISTIANITY DIVIDED—TESTIMONY IMPERFECT.

WHILE Ex-President Roosevelt was in England last June, the World's Missionary Conference, then in session in Edinburgh, invited him to be present. Pressure of other engagements prevented his accepting the invitation, but to Mr. Silas McBee, an American delegate, he sent a letter expressing his regrets. The letter shows Mr. Roosevelt to be well versed in the Holy Scriptures, and to be extraordinarily well developed spiritually. It all makes excellent reading, but one short passage in particular attracted our attention. It contains a gem of purest truth, a truth all-important and world-embracing, couched in these words: "In missionary work, above all other kinds of Christian work, it is imperative to remember that a divided Christendom can only imperfectly bear witness to the essential unity of Christianity." This excellent presentation of a truth so serious, should make the Christian world, to whom it was directed, sit up and think. It is so logical, and simply put, that to attempt a contradiction would be ridiculous.

So far as the World's Missionary Conference is concerned, it was a splendid institution. The *Deseret Evening News*, in commenting editorially on the subject, says, among other things: "This is a truly remarkable movement. It may be the beginning of an era of Christian unity in essentials, such as the world has never seen since the day of Pentecost. The conference is called to consult, not to dictate terms to anyone. It recognizes the need in the world of a better understanding among the many divisions of Christendom. The spirit of peace is gently descending. For the realization of this grand plan it is only necessary that men recognize in their fellow-men the children of the Eternal Father, and that they understand that the plan of salvation is so comprehensive that very few of them will be eternally lost."

That a divided Christendom cannot bear a perfect testimony of the essential unity of Christianity, is apparent in the presence of terms used in expressing the idea. "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." The World's Missionary

Conference is a step in the right direction, and will no doubt accomplish immeasurable good, but it is only a *step* after all on the long path Christendom will have to tread ere that prayer of the Crucified One shall find a modern fulfilment, wherein He supplants the Throne on high: "Holy Father, keep through thine own name those whom thou hast given me, that they may be *one*, as we are." There will be many more steps of an onward and upward nature before the oneness, the unity necessary to an effective testimony of Christ, shall become a reality.

St. Paul preached a gospel which he declared to be "the power of God unto salvation," further testifying that "the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1: 11, 12.) In the same epistle he lays great stress upon the necessity of a united testimony of Christ, warning the saints in the strongest possible words that "though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Paul is regarded in all Christendom as a good authority on the essentials of Christian doctrine, yet professing disciples go on blindly laying themselves open to the curse he pronounced.

The dream of a united Christianity seems far from the realization, when we consider the condition of men's minds; those who occupy the pulpits as teachers. A little over a year ago, three young men were examined by the New York Presbytery on their views theologically, previous to being admitted to pulpits as preachers. They had applied once before for licenses to preach, but because they were believed to hold unorthodox views on certain tenets of the faith, they were denied the privilege of ordination. On the occasion of this hearing, they were rigorously catechized, and notwithstanding the humorous position assumed, and the different views held on orthodox questions, were admitted to the ranks of the clergy. Some of the questions and answers hold a hint as to existing conditions all through Christendom where revelation from God is regarded as no longer necessary. For instance, here are some of the questions said to have been put to these young men during the examination, and the answers: "Do you believe that sin was transmitted to all mankind by the passage of the apple from Eve to Adam in the Garden of Eden?" "No, we interpret that part of the Scriptures as entirely allegorical." "Then you do not believe literally the part of the Scripture relating to original sin?" asked the Rev. Walter Buchanan of the Fourth Avenue church. "No," the applicants said, "We believe that man began with sin." "Do you believe in the divine birth of Christ?" was another question. "We believe that Christ was the only Savior of mankind; we believe in His Divinity, but we do not accept the literal scriptural interpretation of His birth." "Do you believe in the scriptural narration of the resurrection of

Christ?" was then asked them. "No," they said. "We believe in His spiritual resurrection, but cannot accept the belief that He rose, in the body, from the tomb." They were further asked, "Do you believe that Lazarus was raised from the dead?" "Not in the flesh," they replied. "We hold that the resurrection of Lazarus was a spiritual resurrection." There is so much "rationalism" and "higher criticism" rampant in Christian countries to-day, that there is little doubt but many other occupants of pulpits hold views as widely unorthodox as those of the three young men, but lack their frankness, or courage of conviction.

In speaking on this subject recently, before an audience of tourists in the Salt Lake tabernacle, Elder William H. King said: "This is an age that is fiercely critical, and men have devoted themselves, and are still devoting themselves, to the iconoclastic work of destroying creeds, and faiths, and philosophies, and in undermining the foundations of most of the works of our fathers. As a result of it, men are beginning to question whether there is any religion, whether there is any God, whether there are any forces at work in the universe, other than those which might be denominated purely natural forces in contradistinction to spiritual, supernatural and religious forces and agencies. We find the churches are empty, and the people are spending their time, upon the Sabbath day, in the pursuits and pleasures of life. The churches do not any longer bring the people together, and do not hold them as they did in the past; and some creeds fail to bring the same faith and the same inspiration into their lives." This is the natural result where there is no proper compass. "Where there is no revelation the people perish," is as true to-day as when it was uttered anciently. Human wisdom cannot supply the want of revelation, for "who by searching can find out God?"

The inconsistency of modern day religionists is truly remarkable. Unlimited means and immeasurable energy have been expended in providing comparative tables and treatises to show how completely the four gospels harmonize; how conscientiously all the writers of the Bible, and especially of the New Testament, agree in all vital points. It signifies the conviction in their minds that discrepancies among the ancient apostles would weaken their testimony of Christ and Him crucified, yet with childlike unconsciousness, and in seeming oblivion to the sorry spectacle they present to the people whom they try to convert, they spend their time fostering discord. The Lord grant that the World's Missionary Conference may be a means to the ending of such conditions.

What is really wanted to effectually testify of the unity of Christianity is a return to true religious principles. We often hear the question propounded in convocations of clergymen, "What shall we do to fill the churches?" And occasionally an earnest man among them answers, "Get *back* to the word of God." That is the secret of the whole thing. When we "get back to the

word of God," we shall be able to testify of Christ with power; then we shall find virility in the churches instead of weakness; then the churches will attract and hold the people as they did of old.

But there will be no getting back to the word of God without "laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." When we get back to the word of God we shall find His Church organized as it was in the days of St. Paul, of which he writes to the Ephesian saints, as follows:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive."

At the beginning of the nineteenth century the religious condition of the world was hopelessly chaotic. All were as children, driven to and fro and tossed by every wind of doctrine. No man on earth had authority to say to the world, "Thus saith the Lord." It was time some regeneration took place, but it was never God's way to put a new piece of cloth on an old garment—and the churches were all old and worn garments. But, a little stone was cut out of the mountain without hands, and a kingdom was established by the God of heaven. The purpose of its establishment was to unify the world, to make preparation for the ushering in of the Millennium and for the final redemption of the human race. Rather a great undertaking, but we do not forget that God Himself is at the helm and furnishes the power necessary to a fulfilment of His purposes. We are but the instruments He uses, and to the extent that we serve Him faithfully we shall be honored vessels in His house. To bring order out of confusion, to institute an era of peace and concord, to cleanse the earth of all immorality and unrighteousness, is the work to which Latter-day Saints have consecrated their lives.

PRESIDENT CLAWSON IN SWEDEN, GERMANY AND HOLLAND.

SOME very interesting meetings were held with the elders and saints of the Gottenburg conference, in Sweden, July 14th. From Gottenburg, President Clawson and party crossed the Kattegat to Aalborg, where a meeting was held in the fine chapel owned by the Church in that city. To quote from the President's letter:

"Our meetings at Aarhus on the 16th were also very enjoyable. A good work is being done in these two notable cities of Denmark.

"We returned to Copenhagen on the morning of the 17th, after a pleasant ride across the Kattegat on the steamer *Niels Ebbesen*, where we held three splendid meetings—namely, Sunday School in the morning, and a general meeting in the afternoon and evening. Although it was a bright, beautiful Sabbath day, and people generally were out in the open seeking recreation, the meetings were well attended and a good spirit prevailed.

"On Monday, the 18th, we held a fine meeting with the elders of the Copenhagen Conference and of Malmö, Sweden, at which much valuable instruction was given.

"I left Copenhagen July 19th for Hamburg, in the Swiss and German mission, arriving, after a pleasant ride through a well-tilled and productive country, at 8:30 p.m. I was met by President Thomas E. McKay. On July 20th we held a very interesting Priesthood meeting with the elders of the Hamburg conference, some fifteen in number. The evening meeting for the public was well attended.

"At 2:30 p.m., July 21st, we met with the elders of the Berlin conference at Berlin, an active, wide awake, and intelligent body of young men, as, in truth were all the elders I have met during my visit on the Continent.

"At the evening meeting the hall was crowded with saints and friends, but the occasion was greatly marred by the entrance of the police, who uncereemoniously and in defiance of true politeness, interrupted the speaker and closed the meeting.

"Yesterday, July 24th, I had the pleasure of attending a notable conference of the Netherlands mission held in Rotterdam. President Joseph F. Smith, Bishop Charles W. Nibley and other visitors, and about one hundred and fifty elders were present, President B. G. Thatcher taking charge. At the afternoon services there were eleven hundred people present, and in the evening fifteen hundred crowded into the hall, and listened with rapt attention to the testimonies and exhortations of the Prophet of God, the Presiding Bishop and the elders of the Church. The Sunday evening meeting was one of the largest, if not the largest meeting ever held by our Church in the world, outside the stakes of Zion. There were fifteen hundred present; of this number eight hundred were friends. Thirteen hundred and fifty books were sold.

"Two Priesthood meetings were held to-day at 10 a.m. and 2 p.m. There were present President Smith, Bishop Nibley, myself, President Thomas E. McKay, President B. G. Thatcher, one hundred and forty elders, and a number of visitors. Many timely suggestions and wise counsels were given by President Smith and others, and it was a matter of regret when the meetings came to a close. Priesthood meetings will continue to-morrow and Wednesday, when an adjournment will be reached.

"President Smith and party leave to-morrow (Tuesday) morning for Denmark and the north, and it is expected will meet with the elders and saints in Copenhagen, Christiania and Stockholm before returning."

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home July 23rd, 1910, per s.s. *Laurentic*: From Great Britain—Joseph T. Wise, John H. Barker, George William Perry, Parley Harbertson, George H. Lambert, John G. Sharp, William W. Howard, Andrew L. Rogers. From Switzerland and Germany—Jared Parker. From the Netherlands—David F. Davis. With the company were forty emigrants in charge of Elders George H. Lambert, John G. Sharp, and Jared Parker.

Opening of a New Hall.—Elders M. H. Greene and C. E. Lofthouse report that on Sunday evening, July 17th, 1910, a special service was held in opening the new hall in Clitheroe (Liverpool conference), at which one hundred people gathered to hear Elder B. R. Birchall (late Methodist minister of Utah) deliver, in a most able manner, a lecture on the "Social Aspects of 'Mormonism.' How the Converter became the Converted." President R. W. Young, Jr., also spoke. A good spirit was manifest and many were heard to say, "We're coming again." At the close of the meeting several invitations were extended the elders to visit the people's homes and explain more regarding the gospel message. There is but one member residing in this district at present. Prospects for the future are very bright.

Elders Conduct P.S.A. Service.—The elders of the Hanley branch (Birmingham conference), report a successful P.S.A. service, conducted in the Town Hall at Tunstall, Staffordshire, July 17th, 1910. There were present some four hundred men, who listened with much interest to a program, consisting of recitations, instrumental and vocal solos, rendered by Brothers James Littler, Sydney Beard, and Joseph Littler; also an address upon the necessity of divine authority by Elder D. G. Selman. At the close the president of the organization spoke highly of the "Mormons," and said he admired the earnestness of the young men, and wished them Godspeed in their labors. We believe much good will be derived from such meetings.

Successful Socials.—On Saturday evening, July 23rd, 1910, the Pudsey branch meeting room (Leeds conference) was filled to overflowing by saints and friends to tender Elder John C. Hall a fare-

well social. An entertaining program was rendered, and Elder Hall received a gold ring as a partial recognition of his valuable services during the past fourteen months in Pudsey.

A successful social was held in the Wisbech branch (Norwich conference), in honor of Elder J. D. Stevenson, who has been honorably released to return home. All present enjoyed a good time, and pronounced the evening a success. Elder Stevenson labored in the Turkish mission for two years and a half, and when that field was closed, about a year ago, he was appointed to the Norwich conference, where he has labored effectively for the cause of truth. The saints of the Wisbech branch, over which he has presided for the past two months, and also the members of the other branches, wish him Godspeed in his future undertakings.

A successful social was held July 20th, 1910, in the York branch (Hull conference), in honor of Elder Parley Harbertson, who has been honorably released to return home. The evening was spent in listening to an interesting program, partaking of a light lunch and playing games. As a token of love and respect, the saints presented the departing elder a traveling rug, after which a short and spirited response was made, in which the saints were thanked for the kindness shown and were exhorted to be faithful to the teachings of the gospel.

Baptisms.—A baptismal service was held at Teignmouth, Devonshire (Bristol conference), where three souls were added to the Church. The ordinance was performed in the Teignmouth Public Baths, Elder Hyrum H. Salisbury officiating.

A baptismal service was held in the Sheffield branch of the Sheffield conference at the Heeley Baths, July 19th, 1910, at which six more converts were added to the fold of Christ, Elders Christopher Boynton and Heber P. Cooper officiating.

There was a baptismal service held at the Victoria Baths, Nottingham (Nottingham conference), July 16th, 1910, when five members were admitted into the fold of Christ. Three of the converts were from the Lincoln branch, the other two being from the Nottingham branch. Elders William W. Howard and Bird L. Murphy officiated.

A baptismal service was held at Newbury (London conference), July 23rd, 1910, in an open stream, when three persons were admitted into the fold of Christ, Elder Elijah Gilbert officiating.

A baptismal service was held at "Deseret," South Tottenham, London (London conference), on Sunday, July 17th, at which two members were initiated into the fold of Christ, Elder J. H. Eccles, Jr., officiating. Also on Tuesday, July 19th, Elder Eccles baptized two, and on Sunday, July 24th, one more candidate at the same place.

A baptismal service was held July 23rd, 1910, at 40 Donegal

Street, Belfast (Irish conference), at which another member was added to the Church, Elder Leo L. Harris officiating.

A baptismal service was held in the Swan Baths (Norwich conference), July 24th, 1910, at which seven converts were admitted into the fold of Christ, Elder Thomas E. Taylor, Jr., officiating in the sacred ordinance.

At the Turkish Baths, High Street, Birmingham (Birmingham conference), a baptismal service was held Sunday, July 24th, 1910, at which eleven souls were added to the Church. Many investigators and friends were present, and after remarks appropriate to the occasion were made by Elder J. M. Young, the ordinance was performed by President Thomas F. Greenwood and Elder A. G. Hanson. Confirmation took place at Wretham Road Assembly Rooms in the afternoon.

District Meetings.—Two special meetings were held Sunday, July 17th, 1910, in the Temperance Hall, Stockton-on-Tees (Newcastle conference), President Joseph W. Clark and five traveling elders being in attendance. Elder Wood Heap, the first speaker in the afternoon, took as his subject "The Book of Mormon," treating the same in a clear and logical manner. He was followed by Elder Thomas Laws, who dwelt upon the first principles, placing particular stress upon the need of works being added to our faith. The first speaker in the evening was Elder L. W. Edwards. He proved by scriptural references that an apostasy complete and universal was to take place, and then showed how it had taken place by comparing the Christian religions of to-day with that taught by the Savior and His apostles. Elder Ben A. Critchlow spoke of Christ's sacrifice, and how it had to be and how it affected mankind in general. Said the gospel was the greatest boon ever given to man, and said to procrastinate one's day of salvation was dangerous, as it caused us to retrograde rather than progress. Sisters Flora Ridge and Amy Wright each delighted the audience with appropriate vocal selections.

On Sunday, July 24th, 1910, at Queen's Hall, Chatham (London conference), two very successful meetings were held, there being about seventy saints and friends present. Elders J. W. Blasdell and W. J. Young occupied the time of the afternoon meeting and both gave timely instructions. "Some Sweet Day," was beautifully sung by President W. P. Monson. Immediately after the meeting a very tasty luncheon, which had been prepared by the sisters of the branch, was served in the hall, after which all re-assembled for the evening services. Elders E. O. Reading and E. L. McMurrin spoke briefly. The remaining time was given to President W. P. Monson, who delivered a stirring address upon the "Restoration." All present were delighted with the success of the meetings, and the marked improvement in the Chatham branch.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.**LESSON XXVI.—PAUL BEFORE FELIX.**

Text. Acts 24.

I. THE ACCUSATIONS.

1. By whom made.
2. Prefaced by flattery.
3. What they were. (a) A pestilent fellow—a mover of sedition.
(b) A ring-leader of the Nazarenes. (c) Profaned the temple.
4. Insinuation against Lysias.

II. PAUL'S ANSWER.

1. His satisfaction at appearing before Felix.
2. Only twelve days since he came to Jerusalem.
3. Denial of profaning the temple.
4. The challenge for proof.
5. His confession.
(Memorize verses 14, 15.)
6. His aim, a clear conscience.

III. FELIX CARRIES THE CASE OVER.

1. His reasons.

IV. PAUL BEFORE FELIX AND DRUSILLA.

Note: "Drusilla was the third daughter of Herod Agrippa I., who was eaten of worms (see Acts 12: 1), and a sister of Agrippa II., before whom Paul pleaded (Acts 26). She was married to Azizus, king of Emesenes, but was persuaded by Felix to desert her husband and marry himself.

1. The appropriateness of Paul's teaching. (a) Righteousness.
(b) Temperance. (c) Judgment.
2. Why Felix trembled.

DIED.

McADAMS.—At Liverpool, July 7th, 1910, Elizabeth McAdams, the beloved daughter of John and Elizabeth Atkinson McAdams; born July 12th, 1889; baptized at Wallasey, October 1st, 1908, by Elder W. A. Richins; confirmed October 4th, 1908, by Elder W. A. Morton.

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